

A C U R I O U S

Little Oration,

Deliver'd by

Father *ANDREW*,

Concerning the Present Great

QUARRELS

That divide the

Clergy of France.

The Second EDITION.

Translated from the Fourth EDITION of the
French, by Dan. De F-e.

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T H E
TRANSLATOR
 T O T H E
READER.

*T*IS not so much the Itch of being thought an Author, nor of following the Method of those Writers, whether Originals, or Translators, (especially the last) who think Prefacing so necessary; that, rather than forego their Opinion, they will spoil a good Work for the sake of a Half-Sheet of their own Scribbling, that induces me to attempt one in this Place: If I had had no particular Advantage in so doing, I must, without Flattery, inform you, that I had warr'd the Trouble: But since 'twas necessary, pray take it and make the best on't. And now all I have to say, is to make these Pages have a good Run;

which I cannot pretend to do, by any Elogy on 'em; but refer you to the *Perusal*. It has indeed *Two* of the *Best Recommendations* Book can have, at this Time; It is like our *Fashions*, **FRENCH**. (And as the *Gallican Mode*, tho' never so ridiculously adjusted upon an *English Person*, meets not only with *Reception*, but *Encouragement*, I'm in great Hopes the very Place of this Pamphlet's Birth, will hide the *Blunders* of the *Version*.) And then 'tis against the **JESUITES**. If with these *Two Qualities* it should not meet *Acceptation*, I shall be apt to think *Diogenes*, who would be bury'd with his *Face downwards*, that when the *World* turn'd upside-down, (which in his Days he expected) he might lie right in his *Grave*, has now got his *Wish*; and, by the *Ill-vent* of this *Commodity*, judge, that all the **BEAUX**, **GOOD PROTESTANTS**, and **WELL-MEANING PAPISTS**, (if any such there be) are lost in the *Hurricane*.



A C U R I O U S

Little Oration,

Deliver'd by

Little Father ANDREW, &c.



T was one *Lent*, and about the Time that Monsieur *Arnaud*, had his Famous Disputes with the JESUITES; I mean, when ANSENIISM was at the greatest height (a Fantome which the jealous Cunning of those good Fathers knew how to improve to

to the Detriment and Prosecution of many better *Christians*) that *Little Father ANDREW*, so famous for his *Witty Jokes*, preach'd at *Alby*.

ACCORDING to the Custom, this *LITTLE Good Man*, on the *Samaritan's Day*, did not fail to make a Discourse on Grace, and what was more, upon Efficacious Grace by it self: And solidly proved from *St. Augustin's Principles*, That no one ever resisted that Grace; not but that Men can, but will not; for its Attribute is just to inspire what we will not oppugn. He added, That sufficient Grace was a New System, broach'd by the *JESUIT Molina*, to reconcile the pretended Contradictions of its Omnipotent Power with Freewill. In short, he asserted *Jansenism* to the last Degree.

THOSE of the Society who were present at this Sermon, being nettled to hear *Molina's* Reverend School used at this Rate, took it (as you may well suppose) in great Dudgeon, and resolved to load the Poor Preacher with the

any
W, the heavy Weight of their Holy and Implacable Fury. They extracted several Tenets, at which, in their Opinion, contain'd the most poisonous Venom of Heresy, pack'd away to the Archbishop of *Alby*; and, giving the Contents into his Hand, *Is it not an Errant Shame*, say they, with a Zeal animated not for the Glory of God, but of the Society) *Is it not a Shame, my Lord, That this Little Whisk of a Monk shall come hither to preach JANSENISM* Tooth and Nail; whilst the Pope, Bishops, Kings, Magistrates, and, indeed, all Powers, as well Ecclesiastick as Secular, are endeavouring to root this Cockle out of the Field of the CHURCH.

In De- THE Archbishop, who knew by Experience how necessary their Good-Will was, at that Time, to the making of a Man's Fortune; and, on the contrary, the Danger as well as Inconveniency of being hated by them; the Archbishop, I say, came into their Resentments, and promised them condign and speedy Satisfaction. He cited *Little Father ANDREW*, and sharply rebuked him, for having
ving

ving preach'd up Heresy, not without terrible Threats, of inflicting on him the Punishments ordain'd in such Cases by the Canons of the Church.

THE *Little Priest*, who was too well acquainted with the *JESUITES* not to know that they were not to be offended with Impunity; and that whoever offered to contradict their Notions, was at least a Heretick, gave a shrewd Guess at what was coming; and therefore was not mightily dismay'd at the Bishop's thundering Reprimand; but, with a becoming Presence of Mind, made this Answer; *God preserve me, my Lord, from Preaching Heresy. I can assure you I never had the least Intention to deviate from the Sentiments of the Catholic Church; some unguarded Expressions may perhaps, in the Heat of Discourse, have fallen from me; which, having met with an Evil Construction, have given Room for the Accusation now intended against me. Therefore, be pleased, my Lord, to let me know what Heretical Propositions I am charg'd with advancing, that I may confront them with my* SERMON.

MON, which contains no such Matters; and if I have said any Thing that is not Orthodox, I will retract it next Sunday; and, by my Recantation, undeceive those whom I have scandaliz'd by my Imprudence.

THE Archbishop, satisfied with this Submission of the *Little FATHER*, deliver'd to him the Paper which contain'd such of his Propositions as were condemn'd by the JESUITES; and gave those *Cunningham's* (as * *Guy Patin* calls them) an Account of what had pass'd; who for once were out in their Politicks, and sung *Io Paean* before the Victory; loudly publishing, through the Town, the intended Recantation of *Little Father ANDREW*. They cloy'd themselves beforehand, with the mighty Pleasure they were to receive, from the great Shame which they pretended he would be oblig'd, at that Time, to undergo.

* *A French Burlesque Author.*

HEAVEN knows there was no want of them at *Sunday's* Sermon ; and they had taken special Care to invite all their Partisans, and to place themselves over against the Preacher, that they might more fully rejoice at his Confusion. They that knew the *LITTLE* Father better, did not doubt of finding this Sermon curiously intermix'd with Scenes of Mirth : So that with those who were of the *Jesuitical* Faction, and those who came to the unravelling of the *LITTLE* Gentleman's late Discourse, there was a very numerous Audience

FATHER ANDREW got into the Pulpit and after having cross'd himself, said, Sirs before I take my Text, give me Leave to recount to you a Vision I had the other Night. You may now, perhaps, think me a superstitious Coxcomb, for coming hither to tell you my Dreams ; yet when I let you know, that I hope I am in the Number of those Servants to whom our Lord is pleas'd to manifest his Will in a mysterious Manner : As I think my Vision Instructive ; and besides, that it will not be tiresome to you, I can boldly beg your Attention to what follows.

THIS Exordium attracted anew the Ears of
 all. *Sirs*, continues this Little Father, *The*
last Night I dreamt that I was carry'd before
the Tribunal of Jesus Christ, to be Judg'd.
I think with your selves what a Terror invaded
me, an unpenitent and unprepar'd Sinner. I was
horribly frighten'd, and my Fears increas'd when
the Son of God thus accosted me: Come near,
little Andrew, that I may judge you. Seiz'd
once with Fear and Respect, I threw my
self at his Feet: Hark'ye, says our Lord to me,
with an irritated Aspect, Was it not to lead
My Flock of Alby into saving Pastures, that I
gave you to that Fold; and yet, instead of
Sirs, nourishing them with sound Doctrines, you
are accus'd of preaching Heresy. My God,
says I, I preach Heresy: You who search the
Reins and Heart, know perfectly I had no such
intention; and if by Ignorance or Weakness
I have had the Misfortune to advance any
Doctrines that are inconsistent with Thy Holy
Verities, I am here ready to suffer whatever
Punishment Your Divine Majesty shall please
to inflict on me. Have not you, return'd our Sa-
viour, preach'd up such and such Tenets? (And
then

then Father *Andrew* cited the very Passages condemn'd by the *Jesuites*.) My Dear Redeemer, *continued I*, I confess I have, but hitherto, I thought they were not in the least Heretical; for I took them from a very Great Master. What Mighty Master is this, *says our Saviour*? 'Tis *St. Thomas* of *Aquin*, that Angel of the School, which You, of late Ages, have rais'd, to be the Pillar of Truth, and Scourge of Heresy: And 'tis so evident that this Great Doctor has taught what they condemn as Heterodox in me; that my Quotation is Word for Word; his Sentiments—(And then the LITTLE PRIEST made a Repetition of what *St. Thomas* had written on that Subject; (a) which Passages were

(a) Man is converted by his Free-Will; but His Free-Will can never effect his Conversion, if God Himself works it not in him, according to the Words of the Prophet *Jeremy*; *Convert me, O Lord, and I shall be converted; because Thou art my God.* *St. Th. 1. 2. Q. 9. 109. Art. 6. ad 1.*

Altho' Man has Grace, he cannot of himself do Good, and avoid Evil, without a new Aid and Incitement

were exactly consonant to those the *Jesuites*
 Re- declar'd Damnable.

Ho! Ho! *says our Lord*, Let him come
 before me. Appear *Thomas*! Is it possible
 that you who have been so highly honour'd
 of Me; that you of whom I have render'd
 so glorious a Testimony, as that you have
 well written of Me: Is it possible that you
 would, notwithstanding all these Favours, pre-
 sume to teach, that My Will must infal-
 libly and necessarily be accomplish'd when I
 pleas'd that Man shall consent to My
 grace; not from an Absolute Necessity, but
 from an Infallible Necessity, which neverthe-
 less does not obstruct Free-Will? Yes, my
 dear Saviour, *reply'd Saint Thomas*, I did
 teach this Doctrine; I assert it: And I took
 it from *St. Bernard*, that Devout and Famous
 Doctor, who is accounted the Last of the
 Fathers of Thy Holy Church: 'Tis he that

ment from God, which must lead him to, and
 strengthen him in the Performance of Good Deeds.
id Art. 9.

has taught such and such Doctrines, in such and such Places of his Writings. (And then Father ANDREW recited all the Passages in St. Bernard, (b) concerning Efficacious Grace.

What

(b) What! Can you believe your selves to be the Principals (or Authors) of your own Merits? And that you have Power to insure your Salvation simply by your own Good Deeds? You that cannot so much as pronounce the Sacred Name of Jesus, without the Inspiration of the Holy Ghost! Presumptuous Men! Have you forgot his Words who says, *Without Me you can do nothing?* You will answer, *What good then does Free-Will?* And I in few return, *'Tis sav'd by Grace:* Thus, Take away Free-Will, there's nothing left to save a Man; take away Grace, Free-Will loses the only Means it had to save. St. Bern. de Grat. & Lib. Arbit. Cap. 1.

When a Man is fallen into Sin by his own proper Will, he cannot by the same Will retrieve himself. God having been pleas'd to put it in Adam's Power to stand fast without falling; but not having given him Power to recover himself after his Fall: And is this any great Wonder? For as a Man ever falls easily down a Precipice, from the Hurt of which Fall he cannot so easily recover himself: So, when he has precipitated himself into a Profundity of Sin, he has no Power to go back; not being able to forbear Sinning, tho' his Desire may be clean contrary. *Ibid.* Chap. 7.

such What means all this, says *Jesus Christ*? Is
 then meet *St. Bernard* a *Jansenist* then? Call
 ges in m. What, *Bernard*, with your meek and
 Grace sanctify'd Air; would one think you capable
 What of asserting that My Grace has an absolute
 power over Free-Will; and yet that this
 me Grace does not hinder the Free-Will;
 s to b and that every Man acts infallibly as well as
 Merits eely, when I please to attract him to Me
 lvation the Sweetness of My efficacious Inspira-
 canne ons? Can it be true that you have taught
 s; with this? Yes, (my Saviour) says *St. Bernard*,
 nptuon I stand to't; but *St. Augustine* is my Guarant-
 , Wit e; and I ought to refer to him; because Your
 ; Wh l church not only approves what he has written
 rn, 'T concerning Grace; but has, in a Manner,
 , there canoniz'd his Opinion of it, in making use
 Free-Will of that Doctor's Sayings only, to exemplify
 le Gra Sentiments on that Matter. (And then the
 proper little Man set himself to work to give the
 himself Audience divers Texts in *St. Augustine* (c)
 s Power that
 ng give
 : And
 lls easi
 Fall he
 a he ha
 , he ha
 orbea
 ary. *Ibid*

(c) The Holy Spirit so far inspires Men's Will
 on Earth, that they do Good, because they will
 it;

that prov'd the invincible Efficacy and Omnipotence of Grace.

H A S *Augustine*, says our Lord, who has shar'd so abundantly of my Love, and who is so indispensably bound to acknowledge the Effects of it, taught all this? I must find of his Master. *Augustin*, who taught you that My Grace has an absolute Influence over Man's Will; and disposes of it entirely by the Sovereignty it has over it, equally with the rest of the Creatures under My Canopy? Who was your Preceptor? *St. Paul*, my Saviour. Is it *St. Paul* My Apostle? Yes, 'tis Your Apostle *St. Paul*, and (d) he teaches that You promote in us whatever You think fit; and that 'tis You who form in us the

it; and they will that Good, because God works in them a Will thereto. *St. Aug. de Cor. & de Gr. Chap. 12. N. 38.*

When God will save, no Man's Free-Will can resist this Salvation. *Ibid. Chap. 21.*

(d) It is God which worketh in you both Will and to Do, of His good Pleasure. *Phil. Chap. xiii. 2.*

Omnipotent Will and the Action. What means all this,
 says our Redeemer? Then there are none but
 Jansenists in Heaven? Call St. Paul to Me,
 and let him answer this; I must find out
 the Root of this Circumstance. Come, Mr.
 St. Paul, tell us plainly, Have you taught
 the Doctrine you are accus'd of, concerning
 efficacious Grace working by it self? Who
 taught you that My Divine Inspiration must
 infallibly prevail, because Man's Will must
 consent freely? Who should teach it me
 but Your Own Self, my God? Of whom
 should I learn it, but of the Holy Ghost,
 who replenish'd my Heart? I set my Hand
 to Paper, and the Divine Spirit dictated. And
 not the Confirmation of these grand
 truths palpable in a thousand Places of
 Scripture (e)? And have not You Your Self
 deliver'd

C

deliver'd

works
 de Gr
 (e) No Man can come to Me, except the Father
 which hath sent Me draw him. *John vi. 44.*

Will c
 It is written in the Prophets, And they shall be
 all taught of God. Every Man therefore that hath
 both heard and hath learn'd of the Father, cometh unto
 Me. *Ibid. 65.*

No

deliver'd them from Your Sacred Mouth
I have indeed, *says our Redeemer*; I have taught
this Doctrine, and have left it to my Church
as a precious Inheritance.

BUT I know very well the Origin of
this. Call me hither Father *Ignatius*. The
Good Saint, who could hardly be found among
the Crowd, appear'd at last.

(And now the *Jesuites* trembled with In-
dignation.) Come hither, Father *Ignatius*, you
are a very Good Man, and Humble; I would
not have you take it ill: But I suppose you
you cannot have forgot, that when you were

Fi

No Man can come unto Me, except it were given
unto him of My Father. *Ibid.* 65.

From that Time many of His Disciples went back
and walked no more with Him. *Ibid.* 66.

Abide in Me, and I in you. As the Branch can
not bear the Fruit of it self, except it abide in the
Vine; no more can ye, except ye abide in Me.
I am the Vine, ye are the Branches: He that abideth
in Me, and I in him, the same bringeth forth much
Fruit: For without Me you can do nothing. *Ibid.*
Chap. xv. 4. 5.

uth Five and Thirty Years old, you were like a
 ough boy of Five, among the young Students in
 nuro the College of St. Barbe, by the same Token
 hat you were often Lash'd for your Childish
 ricks. I have bestow'd my Heaven on
 of a you: Nor do I reproach you now; See-
 Thing you are in it, you are welcome to it.
 amon hat your Children are mere Firebands, Proud
 riests, who would impose on the Faithful
 their new-foisted and erroneous Doctrines
 th In the ancient and orthodox Belief of My
 s, yo church. I charge you to humble them;
 wou tis a hard Task, I own; but I command
 se yo u again to go about it; and if you can-
 t we t accomplish it, I My Self will put a
 Fi pping Hand; and humble them to the
 st, that think themselves the only Lights
 re give the Church.

ent bad Sirs, *This is my Dream; but since 'tis no*
re than a Dream, you may give what Credit
please to it.

P O S T.

POSTSCRIPT.

THAT the Reader of the preceding Pages may see how that Holy, that Sanctify'd Society is abus'd by those Varlets the *Jansenists*, take a Character of the Founder of the Jesuitical Order, St. *Ignatius*.

In his Youth (being Nobly Born) he behaved himself like those of the present Age, who have the Opportunity and Means; we will not talk of Whoring, Drinking, &c. as being unworthy of such a Founder, but — he lived some Time at Court; and, as the Courtiers commonly use to do, he brought a Noble to —

When he was reduc'd, God visited him, and then he turn'd Saint, and wrought infinite Miracles.

And always in his Performances had particular Kindness for Women in Labour. For *Ignatius's* Name would fright the Child from the Woman as safely and easily, as a *Jesuit* denying Absolution would fright a poor Penitent, that knows nothing of the Matter.

Much more of this Good Saint's Life and Conversation, you may read in that Celebrated Book intitled, *The Provincial Letter*; Written by Monsieur *Paschal*.

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